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WHAT THE WORLD OWES TO THEOSOPHY.

Le Lotus Bleu for July last publishes under the heading of *Suum Cuique* an excellent note by Dr. Pascal who says that plagiarism of the East under a Western label has reached a point of culmination since the formation of the Theosophical Society. We are not to suppose however that the Society is in any way guilty of such an offence, for he adds :—Theosophists certainly do not pretend to claim a monopoly of transcendental occult truths,—Brahminism, Zoroastrianism and pure Christianity contain them all—but they affirm that it is the teachings of their Instructor that have *for the first time* imparted precision and lucid amplification to those truths, and have, so to say, disentangled from their exoteric *gange* the most important parts of the knowledge which now claims the general attention of men. From that time on, plagiarism has done its work in a thousand different ways, and new comers have learned to content themselves with imagining that all they need do is to discover points of agreement between what they call the Eastern and Western traditions. This is not at all what should have been done. The obscure writings of the occultists prior to the advent of the Theosophical Society have only become clear by the light thrown on them by Theosophy, a fact well known to those who have been watching the rise and progress of the great Theosophic Dispensation. It is to H. P. Blavatsky, guided by her Masters and to Their Disciples, that is due the *precise theoretical public* knowledge which has been given upon the principal points of known occult teachings. As to a practical knowledge of

these last, she was silent as a statue to all who questioned her about it, save to the minority consisting of a select few; whilst the few fragments that have been generally given to the public by other writers as practical occultism, are as inferior in order as they are dangerous, being principally limited to what is designated as "Ceremonial Magic."

Although our remarks may seem to some to exaggerate the importance of the Theosophic teaching, we defy any one to point out a single Western production before Theosophy, which taught in a precise, and in an indubitably clear and detailed form, the meaning and signification of the following among a host of other points :—

First.—*The nature of different invisible beings*; Elementals properly so called, thought forms, artificial elementals, the Devas and certain other higher hierarchies (Maharajas, Lipikas, etc.). Before the publication of Theosophic books, what are called Spirits of Nature had been described, but none save the occultists of our school, had ever classified the *special* Evolution to which they belong.

Second.—*The subject of the human constitution*: the etheric double, the astral body (or rather bodies), the Mayavic bodies, the principal centres for the separation of subtler bodies, the Self, the "I" (two aspects of the *Manas*), the causal body, the Higher Self.

Third.—*The post mortem states*: the separation of the etheric double, the extraction of Kâma-rupa (little differing from the astral body), the second death, the devachanic triad, the process of re-descent of the Ego, Avichi, the eighth sphere, annihilation, abnormal reincarnations, animate and inanimate shells, artificially vitalized shells.

Fourth.—*Things concerning the cosmos*: the planetary chains, the nature of evolution on certain planets,—Neptune, Saturn, Uranus, Jupiter, Venus, Mars, etc.,—the Law of Causality (*Karma*), the Law of Evolution (whence comes *Reincarnation*), the constitution of the primordial physical atom and the nature of its secondary aggregations including the direction of their motions, the âkâshic records, etc., etc. We need not speak of the mass of teaching which has been given recently to the public, as the plagiarists have not yet had time to distinguish it.

Alone among the occultists, Allen Kardec has had the honour of teaching Reincarnation before the Theosophical Society did, but unhappily, the European Spiritualists, not 1 of them however, are the only ones who admit that

Doctrine, and this great truth has thus remained the privilege of a very small number.

It would be unprofitable to dilate any more on such matters, but we have thought it opportune to say, as we have just done, a few words concerning this kind of plagiarism, not only because those who indulge in it, however conscientiously, are precisely the very men who do harm to the Theosophical Society, but also because they deceive and misguide earnest students ; and it should be the duty of every one to put on the right track those who seek the light and shew the place where it is to be found.

S. R.

THE GOBI DESERT.

SOME very interesting information has lately come to light regarding the Gobi or Shamo Desert of Independent Tartary, bearing out in a wonderful way the descriptions given, by Madame Blavatsky, in *Isis Unveiled* and other works, of this hitherto unexplored and mysterious region. Quoting legendary history she says, "Around no other locality hangs so many traditions as around the Gobi Desert ; this howling waste of shifting sand was once the seat of one of the richest Empires the world ever saw. Beneath the surface lie such wealth in gold, jewels, and statuary, and all that indicates civilization, luxury, and fine arts, as no existing capital of Christendom can show to-day. The Gobi sand moves regularly from East to West before terrific gales that blow continually, occasionally some of the hidden treasure remaining uncovered, but not a native dares to touch it for the whole district is under a mighty spell. Bahti—hidious but faithful gnomes—guard the hidden treasure of this pre-historic people waiting for the day when revolution of cyclic periods shall again cause their story to be known for the instruction of mankind. The time will come sooner or later when the dreadful sand of the desert will yield up its long buried Secrets."

How true this description is will be now seen for the time is approaching when "the dreadful sand" is to yield up its secret.

The *Times of India* has lately given a most interesting account of the work done by a young Swedish traveller Dr. Hedin who for some time past has been engaged in exploring the Gobi Desert. Starting from Makam, Dr. Hedin endeavoured to reach the Khotan river by crossing the desert, a task

which nobody has ever attempted before, and which nearly cost him his life. During the first part of the journey his party could get water by digging, but as they moved eastward nothing but sand hills could be seen and the natives were therefore ordered to take water supplies for ten days ; they however disobeyed the orders and took only enough for four days. At the end of this time the caravan was left without water and the desert grew more and more desolate, nothing but high sand hills being visible as far as eye could reach. It was thirteen days distance to walk and the caravan had thus no water for nine days ; almost all the caravan succumbed, only Dr. Hedin, two men, and one camel, reached the Kotari river, most of the baggage and instruments were lost.

After this unfortunate expedition in which the "Bahti" seemed to have done their best to frustrate 19th century curiosity, Dr. Hedin had to return to Kashgar where three months were spent in obtaining a fresh supply of materials and instruments from Europe. The courageous young traveller then made a second attempt taking as little impedimenta as possible, lest a similar or worse fate should befall his party. This time he struck the Keria river safely and traced it to its source where it was lost in the sands. He was now in the heart of the Gobi Desert, and in these regions very important discoveries were made. "Especially two old towns now buried in the moving sands with many paintings and sculptures proving a high culture in ancient times". We cannot but marvel at the exactness with which Madame Blavatsky's description of the desert and its hidden cities, written in 1877, agrees with the report given by Dr. Hedin, the first explorer to penetrate into this forbidden land. Further in the *Secret Doctrine* we read that "10,000 years ago the Gobi Desert was converted (for the last time) into an inland sea which went by the name of the Abyss of Learning. This sea of knowledge remained until the last great glacial period when a local cataclysm swept the waters South and West and so formed the present great desolate desert leaving only a certain oasis like a lake and one island in the midst of it."

How far such a lake still exists has hitherto been a matter for speculation—for although the Chinese maps shew a great lake north of Lob-nor, no traveller had visited these parts of the Gobi Desert to prove that such was really the case. Dr. Hedin therefore directed his steps toward the spot and there found a number of small lakes on the very spot indicated by the Chinese maps. Such then is what

we learn from the daily paper and scanty though the information must necessarily be, for the traveller has only recently returned to his native land, it is enough to arouse our interest and lead us to hope that ere long an account of the experiences of this brave explorer, in his own words, will soon be obtainable.

But the main interest which attaches to the Gobi Desert lies in the idea held by the ancients as also by the Theosophist to-day that it was at one time the cradle of our present, the 5th or Aryan, race. This is very forcibly described by Mr. Sinnett—(*Transactions of London Lodge No. 31*.) Wonderful indeed is the description he gives of the great Manu who had undertaken the task of inaugurating our race. For after selecting the fittest of the men and women from the Atlantean or 4th race, the majority of whom had by this time sunk deep in sin and black magic, this great Being, the Manu, led his little band to the shores of what was then an inland sea, now the Gobi Desert; here they settled protected by his guiding hand, and wise laws, and their descendents lived for ages in devoted submission to the government of their Leader—whom they always regarded as a divinely inspired prophet. The explorations of the lake by the infant race, specially protected as it was from intercourse with other peoples, were made in crafts little better than rafts and a long period appears to have elapsed before these were developed into anything that we could call boats. Eventually however when longer voyages were made they discovered an island in their inland sea on which stood the remains of an ancient Lemurian—3rd race—city, and settling here they converted it into one of their own great cities. As time went on, a mighty nation developed with high civilization, and many cities sprung up on these fertile shores, which poured forth migrations into Hindustan then populated with fourth race aborigines—the Atlanteans.

After long ages of prosperity came the great cataclysm which scattered the waters and left nothing but a waste of endless sand for ever shifting on that desolate plane the Gobi Desert of to-day. With such a history behind it, the explorations in this Desert cannot but be watched by us with deepest interest.

The hills are shadows and they flow
From form to form, and nothing stands;
They melt like mists, the solid lands,
Like clouds they shape themselves and go. TENNYSON.

THE SIGNS OF THE TIMES.

(concluded from page 2.)

(Lecture delivered by Bro. G. E. Sutcliffe at Blavatsky Lodge, Bombay, 18th June 1897).

THE history of science during the last century and a half has been a long series of victories. It has practically changed the whole face of the globe. If we take the whole period of history we shall find no century so unlike its predecessor as is the 19th century unlike the 18th, so that here we have a phenomenon which is utterly without historical parallel. If we take the series of centuries since the Christian era, we find most of them practically alike. All of them were more or less much beneath the mire of Materialism with its accompanying ignorance and superstition. It is the 19th century alone that has emerged out of this chaotic gloom and stands forth triumphant over material forces. Now how must we account for these tremendous changes? Surely some alteration must have been made in the government of our planet. Can it be true as Swedenborg tells us that the forces hindering the progress of mankind were in his time swept away and that from 1757 a new order of things came into existence? Never was a statement better borne out by the facts of history, in no single instance was a prediction more completely fulfilled.

Compare London to-day with what it was 140 years ago; compare also Bombay and Calcutta. What was then the condition of Paris, Berlin, Vienna, St. Petersburg? Where the American cities of New York, Chicago, San Francisco, St. Louis and New Orleans? Note the growth in the populations and wealth of England and America, the developments of the new continents of Africa and Australia. Note moreover the rapid strides made in the arts and sciences, the growth in literature and culture, in freedom and enlightenment. I would draw attention also to the rate at which these advances have been made. At first the progress was slow and gradually became accelerated. The rate of progress during the last fifty years has been greater than the previous fifty. The progress of the last twenty years is greater than the previous twenty, and that of the last ten than the previous ten. Our rate of progress therefore is not in arithmetical, but in geometrical progression, so that now new developments come upon us in rapid succession.

We had only begun to understand the nature and use of electric rays, then the Rontgen rays were sprung upon our astonished vision, and they in their turn have been followed by the still more remarkable Marconi rays. Rays which bid fair to revolutionize the art of telegraphy by dispensing with wires.

The accumulation of evidence in favour of spiritual phenomena has been so great that science has been obliged to recognise its existence. Able thinkers and able writers are fast ranging themselves on the side of spiritualism, a special Society, has been formed to investigate the phenomena. Hypnotism is a recognized art, and psychic phenomena enter largely into our literature and even into the drama. During the last fifty years the warfare between spirit and matter has raged unceasingly, and next year the Spiritualists will celebrate their jubilee. Thus the jubilee of spiritualism corresponds with the end of a cycle of the Kali Yuga. For this same fifty years has given birth to modern Theosophy, and shows the development of theosophic literature during the whole of this period. The battle between materialism and spiritualism has been at its hottest and giant intellects have been engaged on each side. Twenty-five years ago materialism was practically triumphant, and it was to turn the tide of battle the other way that our illustrious founder, obeying the instructions of the Masters, entered the field against the enemy and published *Isis Unveiled*. Since then the fortune of war has been the other way. Recruit after recruit has been enlisted in the Theosophic army, and greater and greater have been the secessions from the Materialistic side, so that those who were twenty-five years ago the greatest enemies of Theosophy are now her firmest friends. Such men as Professor Huxley and Mr. Romanes, who at the close of their lives recanted much of their materialistic philosophy, are remarkable instances of the triumph of spiritual influences over the gross materialism of twenty years ago.

Finally therefore let us consider our position. How does the battle stand? What is the present position of the combatants? In my opinion the war against Materialism is practically over. The accumulation of facts in favour of psychic phenomena is now so great and are increasing in bulk so fast every day, that men of science can no longer ignore them. The acquisition of such men as Sir W. Crookes and Professor Oliver Lodge, who boldly stand forth as witnesses to the truth of Psychic phenomena will cause eventually

many others equally eminent to join our ranks. The controversy with science may now be safely left to the Spiritualists. But for Theosophists the battle is by no means over. The field of battle has been removed from the physical plane, but is raging all the fiercer on the Astral, and the forces hostile to human development are much more dangerous and much more insidious on the Astral than on the physical plane. As every one knows, it was to draw attention to these great dangers that much of our Theosophical literature has been written, and repeated were the notes of warning thrown out by Madame Blavatsky in reference to this. The enormous increase in the number of people who are psychic, particularly in America, and the number of those who are hankering after what is called phenomena, unacquainted as they are with the dangers which underlie it, makes it exceedingly necessary that all branches of the Theosophical Society should sound the note of alarm, both loud and long. Every day one hears of mediums having their moral basis undermined by astral forces, and the dangers of hypnotism are continually being made manifest. The new powers that human beings are acquiring can be used either for good or for evil, and we must remember that at the present time, the forces of evil are largely predominant. This rapid psychic development therefore constitutes more of a menace than a gain. It was the abuse of psychic powers and the use of them for the purposes of sorcery that caused the destruction of the 4th race, and as we of the 5th race re-acquire them we shall have to contend against the same powers as those to which the 4th race fell a victim. The battle of the 19th century has been with the physical, the battle of the 20th will be with the Astral. Let us therefore make fully secure the ground we have already won. Our safeguard against being led astray by the astral is to make our position firm on the physical plane, our already conquered territory. The physical is the base of our pyramid, and it is upon that foundation that we must build in the re-ascent to our spiritual abode. The physical is the natural ground work of the metaphysical, without the former the latter is vague and indefinite—a soul without a body. The methods of Professors Crookes and Lodge are by far the safest in the pursuit of Psychical research as the latter said at Cardiff in his address before the British Association. We prefer to creep slowly from our base of physical knowledge, to engineer carefully, as we go establishing facts, constructing roads, and thorough-

ly exploring the country, making a progress—very slow but very lasting. While therefore we should not neglect to conquer the vice of selfishness and the triple vices of lust and wrath and greed, we should make every effort to thoroughly understand our physical plane, and we can only do this by keeping well in touch with the progress of science. It is on the physical plane alone that we can learn the lesson of the universe, and until we have learnt it we shall be continually condemned to rebirth.

Those who are foremost lead us to suppose that we are on the eve of discoveries of the most startling description. Fifty years ago the existence of the ether was denied, although this existence is largely vouched for in the ancient Wisdom Religion, but now the existence of the ether is considered as certain as the existence of the atmosphere. Prof. Hertz, the great German electrician, goes so far as to think that almost all things are due to conditions of the ether. The ether is undoubtedly the sphinx of modern science, and all our greatest physicists are busily engaged in solving the riddle.

What can this mysterious ether be? Electricity is known to be a form of it. Newton thought that the force called gravitation was due to it. The light ray, the Rontgen ray and the Marconi ray are the vibrations of it, and to it some physicists attribute the forces of chemical combination, cohesion and repulsion. What a tremendous advance then must be recorded when its action and nature is thoroughly understood. It is the medium by means of which force is transferred from one body to another and it is apparently in ceaseless activity. Can the force contained within it be ever utilized? Can we ever hook our machinery to this reservoir of ceaseless activity? Mr. Keely of America claims to have done so, and I am one of those who believe in him, but all the same I think with Madame Blavatsky that the time is not ripe for the use of this force, and that it will not therefore be allowed to succeed, as the power it would place in the hands of the selfish would be so great as to cause the destruction of the race. In all probability the Atlanteans were in possession of it, and their illicit use of this power made their extermination necessary.

I have myself for many years been developing a theory of the ether which is quite in accordance with the powers claimed by Keely, and this theory of mine has lead me to the discovery of many new facts, some of which I published in *Nature* of April 15th, but by far the greater part of which I

am holding in reserve. Perhaps one of the most interesting results, to which my investigations have lead me is the probable existence of an Ultra-Neptune planet. Those of you who have studied astronomy will be aware that our solar system contains 4 large planets at a much greater distance from the sun than is our earth. These planets are in the order of distance—Jupiter, Saturn, Uranus and Neptune. Jupiter is the nearest to the sun being at a distance about five times that of our earth. Neptune, on the other hand is the farthest, being at a distance of thirty times that of the earth. Now Neptune is the farthest known planet of our solar system, but the existence of one still further away has long been suspected. Now my investigations, which are not yet complete, give me the following particulars with reference to this Ultra-Neptunian planet.

Its mass is 51.97 Earth units.
 Its distance is 4,822,660,000 miles.
 Period 374.6 years.

Moreover this planet is accompanied by a very large satellite or moon whose mass is 5.02343 so that it will have the appearance of a double star. This double planet to whose members I have ventured to give the names of Osiris and Isis, bears the same relationship to the 4 outer planets that the earth does to that of Mars, Venus and Mercury. For the earth is the only one of the smaller planets that has a real substantial moon. The appearance of our earth from Venus and Mars will be that of a double star, and so will that of the Ultra-Neptunian one when the telescope is turned in its direction.

The study of Astronomy is one particularly suitable to the Theosophist. It opens his mind to the vast extent of the system to which he belongs, the view of the orbs around him gives him a higher conception than is obtained by those entirely absorbed in mundane pursuits, he feels a kind of kinship towards them, because he knows they are worlds inhabited by beings who are undergoing the same course of physical and spiritual evolution as himself, he extends to them in imagination, the hand of brotherhood. He pictures them as his possible abodes in future incarnations, and as he gazes with awe and wonder at the meroids of solar systems which strew the dome of heaven, he stands appalled at the infinite possibilities which an endless future has in store for him.

EMANCIPATION OF THE SOUL.

THE following extract from an article contributed by Mrs. Besant to the *Nineteenth Century* (November, 1896) will, we feel sure, be read with interest by all. We have taken the liberty of dividing the quotation into numbered paragraphs because we believe that there are some who, not content with a single reading, will recognize the practical value of such a clear and concise statement of the steps which lead to the liberation of the soul from the body during life, and will therefore find it valuable for constant use and serious study. Here is a prospect of freedom from the personality; a means of access to the source of wisdom, and power to work unfettered for mankind, put within the reach of all who have the patience and perseverance to prove for themselves the truth of the occult saying 'what we desire to be, that do we become'.

"The student must:—

1. Begin by practising extreme temperance in all things cultivating an equable and serene state of mind.
2. His life must be clean and his thoughts pure, his body held in strict subjection to the soul, and his mind trained to occupy itself with noble and lofty themes.
3. He must *habitually* practise compassion, sympathy, helpfulness to others, with indifference to troubles and pleasures affecting himself, and he must cultivate courage, steadfastness and devotion.
4. In fact he must live the Religion and Ethics that other people for the most part only talk.
5. Having by persevering practice learned to control his mind to some extent, so that he is able to keep it fixed on one line of thought for some little time, he must begin its more rigid training by a daily practice of concentration on some difficult or abstract subject, or on some lofty object of devotion. This concentration means the firm fixing of the mind on one single point without wandering and without yielding to any distraction caused by external objects, by the activity of the senses, or by that of the mind itself.
6. It must be braced up to an unswerving steadiness and fixity, until gradually it will learn so to withdraw its attention from the outer world and from the body that the senses remain quiet and still while the mind is intensely alive, with all its energies drawn inward to be launched at a single point of thought, the highest to which it can attain.

7. When it is able to hold itself thus with comparative ease, it is ready for a further step, and by a strong but calm efforts of the will it can throw itself beyond the highest thought it can reach while working in the *physical brain*, and in that effort will rise to, and unite itself with, the higher consciousness and find itself free of the body.

When this is done there is no sense of sleep or dream nor any *loss of consciousness*; the man finds himself outside his body, but as though he had merely slipped off a weighty encumbrance, not as though he had lost any part of himself; he is not really, 'disembodied,' but has risen out of his gross body 'in a body of light,' which obeys his slightest thought and serves as a beautiful and perfect instrument for carrying out his will. In this he is free of the subtle worlds, but will need to train his faculties long and carefully for reliable work under the new conditions. At will he can return to the body and re-enter it, and under these circumstances it can impress on the brain mind, and thus retain while in the body, the memory of the experiences it has undergone."

THE NEED FOR THEOSOPHY.

THE dictionary definition of Theosophy is "direct intuitional knowledge of God," and if there is a God, and the world and all the forms of life we see in it are not the mere chance productions of blind forces working with matter, there is great need of our knowing and realising it, either intuitively or in any other way which will bring the fact home to our consciousness.

As put forward in this Nineteenth Century of ours, the word Theosophy stands for all that has been found most true, most reasonable, and most intellectually and spiritually satisfactory concerning man, nature, and the universe.

In the highest and widest sense it may be taken as meaning "Divine Wisdom," all that has been discovered in the past, all that is known in the present, and all that it will be possible to get to know in the future, of the reality which underlies this changing show of things which we call in its totality—life, and in its separated appearances, matter, force, and consciousness.

In this latter sense, that of consciousness, we cannot know it fully until we ourselves become omniscient, but all that man has discovered up to the present by reason, by intellect,

or by intuition, that is good for us to know, can be known if we are willing to take the trouble necessary for the understanding of it.

Before the founding of the Theosophical Society in New York, in 1875, three systems of thought dealt more or less partially with these problems of man, nature and the universe. Religion took the consciousness side, science the material side, and metaphysics the force side.

But no system of thought made any attempt to bring these three into line with one another. They were like three men looking at things, each through spectacles of a different colour. One saw the world all blue, another all yellow, and a third all red, and not one of them being willing to admit that the difference might be accounted for by the difference in their spectacles, nothing but quarrels and hard words resulted.

Science had been persecuted for centuries, and until recently was only in the possession of the more educated classes. During the last half century it began to be more widely known, more generally believed in, and its conclusions more plainly and more forcibly stated, until at last it resulted in what has been called the Materialistic Philosophy.

Geology showed conclusively that the sedimentary crust of the earth must have taken millions of years to deposit, and that not only had the Creation not taken place in seven days, but that wide intervals of time elapsed between the appearance of one type of organism and the next higher.

Astronomy showed that the sun, moon and stars, if created solely for this earth's benefit, were done at a vast waste of energy and material, some of them being so far away that it required millions of years for their light to reach the earth; and almost all of them being of so much vaster size, that the earth, if visible from them at all, must have appeared as the minutest speck of dust.

Biology demonstrated that all forms of life could be arranged according to an easily graduated scale of increasing complexity, from the humble microscopical one-celled organism up to the delicately organised thinking man.

And Embryology, to complete the case, showed each individual man, before birth, running through all the main type forms, from the microscopical germ to the perfectly developed infant man.

What wonder then, when so many of the old beliefs were shown to be false and not in accordance with facts, it should have been assumed that the others were false also?

The human mind, so long shackled in the fetters of dogmatism, at first revelled in the freedom which it had attained, and strayed hither and thither, investigating first one and then another fascinating line of research, piling one array of facts on another until it almost seemed that shortly there would be nothing left to discover.

Then began the synthesising of the various sciences into what has been called the philosophy of materialism, which declares that the universe and all on it is made up of matter and motion, but motion takes only a secondary place as something inhering in matter. According to Clodd:—"At the beginning of the present universe matter was a diffused vaporous mass unequally distributed throughout space. Force acting on the unstableness of that mass, drew its particles together, and the resulting collision set up two new modes of motion; (1) the polar, causing the several masses into which the particles had gathered, to spin around in an orbit; and (2) the molecular causing a swing-like motion among the particles, which motion was diffused as light, heat, &c.

"The masses into which the primitive nebula was broken up, became sidereal or solar systems, each of which, like the parent mass, threw off, as it was indrawn towards its common centre of gravity, masses which became planets, and from these were detached, in like manner, masses which became moons. Both in its shape and general condition the earth gives proof of this passage from the gaseous to the solid state.

"As one of the smaller bodies, it long ago ceased to shine by its own light, but a vast period elapsed before it became cool enough to form a crust and to condense the vapours that swathed it into primeval oceans. The simplest compounds of its elements were formed first, the combinations becoming more and more complex, until they reached that subtle form called 'protoplasm,' which is the 'physical basis of life,' and which, starting in water as a structureless jelly, has reached its fullest development in man. The organic is dependent on the inorganic, and mind is the highest product of the action of motion upon matter. From the action of mind has arisen that social evolution to which, in a supreme degree, is owing the progress of man in knowledge, whereby he has subdued the earth."

This is what materialism has to say with regard to the origin of the universe, nature and man. Their destiny, so far as materialism can see it, is "that as the motion of the different planetary bodies gets slower and slower, they will gravitate

to their suns, and so on until the matter of the universe, with intermediate outburst of energy, becomes cold, inert and solid." Then will come the ultimate transference of all energy to the ethereal medium, and there will be an end to all existing visible things, and matter will be once again "a diffused vaporous mass unequally distributed throughout space," waiting for force to act once again on its unstableness, and start it once again on its eternal pilgrimage.

To what end? one may well ask, but materialism has nothing to say about that, as it has nothing to say about many things.

As for instance,—

(1) What started the primary force which drew the particles together into nebulae, stars, suns, planets?

(2) What differentiated the primordial atoms into the seventy known elements?

(3) Whence arose the beginning of that power which gives capacity for growth, nutrition and reproduction?

(4) What changed capacity for growth into capacity for sensation?

(5) By what process was capacity for sensation developed into capacity for thinking?

(6) Why should we try to develop that capacity for thinking to its highest possible extent, if at death it is to be lost?

(7) Why strive to continue the race if the gradual cooling of this planet is to make life on it impossible?

Materialism has neglected two of the main axioms of science, "out of nothing, nothing is made," and "the stream can rise no higher than its source." All the manifestations of things we see around us could not have been manifested unless they already existed in latency beforehand, they could not have come into visibility, unless in some invisible form they had an eternal existence. Mind as the topmost wave of the stream of evolution, could not have reached so high, unless the source from which it came was either higher or, at any rate, equally as high.

In metaphysics, as expounded by Kant, and further elaborated by Schopenhauer and others, who either consciously or unconsciously have followed in the footsteps of the Vedantins, the world and all material things are an illusion; the only reality is will, which through a mistaken notion desires to manifest itself, and passing outwards from the centre towards the circumference dividing and subdividing until, at its limit of separateness, it fills space with a warring, clashing, attracting and repelling host of homogeneous ultimate physical atoms.

Turning inwards again, the process of unification begins, large numbers of these subdivided units of will giving up their personal desire to live, in order that higher forms of will may be manifested, and the chemical elements are formed, which are drawn closer and closer together into *nebulæ*, stars, suns and planets.

"Then the will to live takes another form ; to quote Professor Huxley :—"This stuff (matter) when not purified by the lustration of fire, rots uncleanly into something we call life; this vile putrescence of the dust, used as we are to it, yet strikes us with an occasional disgust. In two main shapes this eruption covers the face of the earth.

"The vegetable rooted to the spot, the animal coming detached out of its native mud, and scurrying abroad with the myriad feet of insects or towering into heaven. To what passes with the anchored vermin we have little clue, but of the locomotary to which we ourselves belong, we can tell more. These share with us a thousand miracles—sight, hearing, projection of sound, things that bridge space, the miracle of memory, instinct, the miracle of reproduction, with its imperious desires and staggering consequences. And, to put the last touch upon this last mountain mass of the revolting, all these prey on each other, lives tearing other lives in pieces, cramming them inside themselves, and by that summary process growing fat. . . . What a monstrous spectre is this Man, the disease of the agglutinated dust, lifting alternate feet, or drugged with slumber, killing, feeding, growing, bringing forth small copies of himself."

And so the "will to live" goes on until, realising the mistake it has been making, it changes from will active to will passive, recognising that all manifested things are an illusion, that all desire for knowledge or sensation is an error of the "will," which can only bring sorrow and suffering and misery. it ceases to desire to manifest itself, and, resuming its original latent condition, reaches the centre again.

Just so much, and no more, have metaphysicians got to tell us! We asked for bread, and they have hurled at us this stone of a pessimistic philosophy.

Religion, science, and metaphysics having all proved themselves, when taken alone, incapable of solving the problems which have so much perplexed us and which we must solve or perish, what shall we do? Shall we exclaim, as thousands—perhaps millions—have done before us ; "Let us eat, drink, and be merry for to-morrow we die!" or shall we

examine the claims of this Theosophy which many like ourselves have found so helpful.

To those who have studied it as a last forlorn hope it has seemed like the first brightening of the coming dawn, a feeble whispering indistinctly heard, which gradually peals out into an unmistakable "Everlasting Yea." To them it seems that the dawn has broadened out into glorious sunlight, the missing key-piece of the puzzle picture has been found, life which seemed such an evil thing has become a process of marvellous beauty, and although the end to which all things are working may not yet be seen in its totality, yet having realised at first theoretically, then logically, and last of all from their own knowledge, that the soul of man is the one reality in him, which eternal in its essential nature strives ever towards a fuller, nobler, more glorious manifestation of itself until, grown strong in knowledge, in power, and in wisdom, it attains the goal of its striving and becomes self-consciously united with the Divine All-Consciousness.

If Theosophy can do all this—and we claim that it can—if it can give back to man not only his belief in the soul but can show him how to prove its existence for himself; if it can demonstrate the reality of the states of consciousness after death, and show how the gulf between one life and the next is bridged and the total gains of experience in one life are carried forward into another; if it can show how the universe is governed by rigid law operated by conscious entities; all lesser laws, and those who put them in execution, unified, subordinated, and correlated by higher ones until they are all embraced and form portions of One Universal Unity, which the Christians call God, and the Hindus Brahma, whose attributes are Being, Bliss, and Consciousness; then the need for all men to know of it is demonstrated.

H. A. W.

—*Theosophy in Australia.*

The present is the child of the past; the Future the begotten of the Present and yet, O present moment, knowest thou not that thou has no parent, not canst thou have a child: that thou art ever begetting but thyself!—*Secret Doctrine.*

Search for the paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever fleeting from the everlasting. Learn, above all, to separate head learning from soul wisdom, the "Eye" from the "Heart" Doctrine.—*Voice of the Silence.*

ANNIE BESANT ON CAPITAL PUNISHMENT.

[The following letter from Mrs. Besant to the *San Francisco Examiner*, contains certain ideas which we consider of great importance to the world; we therefore reproduce it entire.—*Editor's Note.*]

TO the Editor of the *Examiner*,—Sir: Few people realise how exceedingly practical a thing is Theosophy, and how much its general acceptance would modify our manners and customs. The knowledge of the visible world spread by science has made the surroundings of our grandparents seem almost another civilization; still more would the knowledge of the invisible world spread by Theosophy change our social state. Occultists are really the scientists of the invisible world, and as the visible and invisible worlds are interdependent, occult knowledge is needed to complement that which is gathered by students of the physical. The gospel of love and of forgiveness taught by the Founder of Christianity is based on occult knowledge, and that which He gave as precepts of morality may be supported in these sceptical days by the statements of certain facts in the invisible world. This is specially needed in countries where the Mosaic law of retaliation, "life for life," is preferred to the profounder teaching of the Sermon on the Mount.

A murderer, like other human beings, is a composite creature, divisible roughly into body, soul and spirit. When he is executed his body is struck away from him, but he remains the very soul and spirit that he was before. We may for our present purpose, omit the spirit, as the spiritual life in him is only latent, and follow the soul when he is deprived of his physical body. When a life upon earth is cut short by suicide or by execution, the state of the soul thus violently expelled from his tenement differs in important respects from that of souls that pass away under the peaceful touch of ordinary death. The criminal goes out in fear and anger, fear of the physical suffering of the rope or knife, anger against all concerned in the untimely end of his life here. For the most part, indeed, the murderer, as he is flung out of his body, is in a swirl of contending passions, and offers a pitiable spectacle on his sudden and conscious arrival in the astral world. This "astral world" is the intermediate state between earth and heaven, and as the ether of this world is but little denser than the coarsest kind of astral matter, vibrations set up in the latter readily affect the ether.

Now, every passion, desire or appetite sets up vibrations in astral matter, and every soul—whether in or out of the

physical body—has a subtle garment of astral matter about him. When this “astral body” of the soul is driven out of the physical form, say by an anesthetic, the physical body feels no passions, no desires, no appetites—it is what we term unconscious. But when our astral body is with the physical, we feel passions, desires and appetites, and we are also affected by similar feelings in others. Anger shown toward a person arouses a corresponding anger in him; love awakens love, and so on. Astral bodies vibrate in sympathy with each other when they have anything in common. When the physical body perishes, this subtle body of the soul remains, and its power to affect other astral bodies is increased rather than lessened by the loss of its physical comrade. Consequently when the murderer’s physical body is executed, the murderer himself, still retaining his astral body, is set free in our midst, vibrating with hate and malignity, and he seeks for the congenial companionship of souls like his own but still encased in physical bodies, and, working on their astral bodies, sets up in them sympathetic passions. He intensifies their hate, their cruelty, their love of evil, and urges them on to crimes of violence. Hence in a community where the death-penalty is inflicted, crimes of violence, suicides and death-dealing accidents are always found to be common and we have “epidemics of crime.”

To imprison a murderous criminal is wise, for as his astral body cannot get far away from his physical, his power for mischief is exceedingly limited, and he can injure society but little; set free from his physical body he can range the world at will and seek among the weak and the criminal for instruments to carry out the mischief his passions dictate.

I have spoken here only of the danger to society of the executed murderer. I have not space to dwell on the increased difficulties placed by the execution of the body in the path of the unhappy man himself. In the body many can aid him to slowly improve his nature and the very prison might be made a school of reformation. Out of the body, only a few wise and strong ones can aid him, and that under heavy difficulties. Yet all might remember that when a soul is thus flung into the life beyond the grave they can help him by pitiful thoughts and by wishes for his rescue from evil-thoughts and wishes that are the occult justification for the compassionate custom of “prayers for the dead.”

ANNIE BESANT.

GEMS FROM THE WEST.

THE quotations we give below are taken from Carlyle's *Sartor Resartus*. They illustrate a very characteristic and Essentially Western, nay we may almost say English, School of Ethical philosophy, started long ago by Wordsworth and developed by Ruskin, Tennyson, Carlyle and others. It was Wordsworth who in his verse drew attention to the beauties of the little things in nature, not the pompous Alpine peak capped with snow, but the glory of the sun-lit grass, the beauty of the common weed, and mountain stream. It was Ruskin who first fought for the preservation of nature, against the inroads of a sordid and ignorant commercialism, ever so anxious to transform the smiling forest, teeming with life and beauty, into a forest of chimney stacks, pouring out their poisonous sulphurous vapours into the air. Tennyson and Carlyle, each in their own beautiful way, have shewn what nature had to teach to those who have eyes to see. The Higher Pantheism they taught, led man to Her—as a thing to be loved, contemplated on, lived with, and shewed us, in a materialistic age, that nature was an expression of the thoughts of God. We will let Carlyle speak for himself in the following Gems :—

From nature, through man, to God. How thou fermentest and elaboratest in thy great fermenting vat and laboratory of an atmosphere, of a World, O Nature!—Or what is Nature? Ha! why do I not name thee God? Art not thou the Living Garment of God? O Heavens, is it in very deed He, then, that ever speaks through thee; that lives and loves in thee, that lives and loves in me?

The Universe is not dead and demoniacal, a charnel-house with Spectres; but godlike and my Father's! With other eyes too, could I now look upon my fellow man: with an infinite Love, an infinite Pity. Poor wandering wayward man! Art thou not tired and beaten with stripes even as I am? O my Brother, my Brother, why cannot I shelter thee in my bosom and wipe away all tears from thy eyes! Truly the din of many voiced life was no longer a maddening discord, but a melting one; like inarticulate cries, and sobbing of a dumb creature, which in the ear of Heaven are prayers. The poor Earth with her poor joys was now my needy mother, not my cruel Stepdame; man with his so mad wants and so mean endeavours, had become the dearer to me; and even for his sufferings and his sins, I now first named him Brother.

Yes truly if Nature is one and a living whole, much more is mankind, the Image that reflects and creates Nature without which Nature were not. Beautiful is it to understand and know that a thought did never yet die ; and that thou the originator thereof hast gathered it and created it from the whole Past, so thou wilt transmit it to the whole Future. It is thus that the heroic heart, the seeing eye of the first times, still feels and sees in us of the latest ; that the wise man stands ever encompassed, and spiritually embraced by a cloud of witnesses and brothers ; and there is a living, literal *Communion of Saints* wide as the world itself and as the History of the World.

O, could I transport thee direct from the Beginnings to the Endings, how were thy eye-sight unsealed, and thy heart set flaming in the Light-sea of celestial wonder ! Then sawest thou that this fair Universe is in very deed the star-domed City of God, that through every star, through every grass-blade, and most through every Living Soul the glory of a present God still beams. But Nature which is the Time-vesture of God, and reveals him to the wise, hides Him from the foolish.

Temptation in the wilderness—Not so easily can the old Adam, lodged in us by birth, be dispossessed. Our life is compassed round with Necessity ; yet is the meaning of Life itself no other than Freedom, than Voluntary Force : thus have we a warfare ; in the beginning especially a hard-fought battle. For the God-given mandate, *Work thou in Welldoing*, lies mysteriously written in our hearts. And as the clay-given mandate, *Eat thou and be filled*, at the same time persuasively proclaims itself through every nerve,—must not there be a confusion, a contest, before the better Influence can become the upper ?

To me nothing seems more natural than that the Son of Man, when such God-given mandate first prophetically stirs within him, and the Clay must now be vanquished or vanquish—should be carried by the spirit into grim Solitudes, and there fronting the Tempter do grimmest battle with him ; defiantly setting him at naught till he yield and fly. Name it as we choose ; with or without visible Devil, whether in the natural Desert of rocks and sand, or in the populous moral Desert of selfishness and baseness—to such Temptations are we all called. Unhappy if we are not, unhappy if we are but Half-men in whom that divine handwriting has never blazed forth, all subduing in true sun-splendour.

The first preliminary moral Act—Annihilation of Self had been happily accomplished; and my mind's eyes were now unsealed and its hands ungyved (unhand-cuffed). It is with man's Soul as it is with Nature the beginning of Creation is—Light. Till the eye have vision, the whole members are in bonds. Divine moment, when over the tempest-tossed Soul, as once over the Chaos it is spoken: Let there be Light.

Notes and News.

The seventh Annual Convention of the Indian Section will be held this year in conjunction with the General Convention of the Theosophical Society at Adyar, Madras. The dates of Meeting are fixed for December 25-26-27-28.

We are glad to be able to confirm, from official reports, the news circulated in our last number, that Miss Lilian Edger, the General Secretary of the New-zealand Section, is to be present at the Convention.

Miss Edger will give the three morning discourses and no doubt will do much towards filling the gap left by Mrs. Besant's absence. Though it is too much to expect that even this brilliant lecturer will make up for the temporary removal of that pillar of strength and wisdom from among us.

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The first annual convention of the recently chartered Dutch Section was held in Amsterdam on 18th July last when Mr. Mead, General Secretary of the European Section was present to inaugurate the proceedings and to represent the European Section. The convention passed off very successfully.

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Our noble Apostle of Truth Mrs. Besant is expected to return to England from her long American Tour early in October and is to preside at the forthcoming Annual Convention of the Vegetarian Society. It is gratifying to see that other Humitarian Societies are drawing on the help so freely given by Mrs. Besant: let us hope that some grains of Theosophic spice may give a lasting flavour to their Vegetarian dishes.

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The President Founder along with Miss Edger is busily engaged in his lecturing tour through Australia which is reported to have been eminently successful. He was to visit Hobart, Dunedin, Christ Church, Wellington and Auckland, and return to Sydney by the 18th October.

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As instances of the practical out-come of Mrs. Besant's lecturing tour in America, we may note the formation of Propaganda Committees in every state. The functions of these Committees are (1) to form a list of the Lodges of the

Districts, of the Members at large, and of all persons interested in Theosophy, (2) to gather together a corps of correspondents capable of answering questions of members and enquiries, each correspondent being assigned his quota of work as a correspondent to a Lodge or to various scattered students, (3) to arrange tours for visiting lecturers, (4) to foster new Lodges, till they are able to stand alone, sending down a teacher for some weeks to help their early study, and finally (5) to circulate papers, lectures, plans of all kinds for the spread of Theosophy through the Districts in its charge and energizing the cause in every conceivable way.

Another instance is of the scheme of Lending Library Boxes containing certain selected Theosophical books. Each Committee is to have at its disposal a number of book-boxes, to lend to branches. A selection of elementary books is made, and a strong wooden box, with lock and key, is constructed exactly to fit them. This box is lent to a new Lodge for two months, and is then passed on to another. Two more boxes containing selections of more advanced book are sent after the first, each to be retained for 3 and 7 months respectively and thus a complete course of a year's study is provided. The boxes contain.—

Lending Library Box No. I.

Theosophical Manuals Nos. I—VII.—The Ancient Wisdom—Esoteric Buddhism—Birth and Evolution of the Soul—In the Outer Court—Voice of the Silence—Bhagavadagita—Light on the Path.

Lending Library Box No. II.

Key to Theosophy—Growth of the Soul—Building of the Kosmos—Self and its Sheaths—Plotinus, Orpheus—Four Great Religions—Theosophy of the Vedas (Upanishads, 2 Vols.)—Path of Discipleship—First Steps in Occultism—Three Paths to Union.

Lending Library Box No. III.

The Secret Doctrine 3 Vols. and Index—Isis Unveiled—Pistis Sophia—The Esoteric Writings of T. Subba Row.

A new plan of collecting Lodge subscriptions adopted with much success in the Chicago Lodge has been set on foot. This plan abolishes compulsory Lodge, dues, and every member is asked to state what he will contribute per month (or per week). The poorest may thus contribute his mite or even pay nothing, but there is no limit upward to their voluntary contributions, thus giving a chance to the richer members to contribute on behalf of his poorer brothers. For bringing to account these contributions, cheap cards are issued to every member, on entering in which he may enter the amount of weekly or monthly subscription he would like to pay. When the member brings his subscription, the Secretary of the Lodge writes his initials in the corresponding weekly or monthly space in the card which is then returned to the Member. Once in three or six months the cards are handed in to the Secretary, and he

posts therefrom the total in his book. This plan which has been very successfully adopted by certain trades-unions is expected to very much increase both the membership as well as the financial resources of the Lodge.

H. E. the Governor of Ceylon in his speech at the Wesley College, Colombo, gave some very sound advice to the students. The following taken from the *Buddhist* are some of his remark. "My advice to you is to think. The whole aim and object of education is to teach you to think. It is not so much what you learn as the act of learning. I advice you to read the newspapers but read them with discrimination. The articles are not written by inspired men. Why accept without scrutiny and analysis the opinions of one who is like unto ourselves? I hope you will not think it necessary to forsake the avocations of your fathers (agriculture). That education will not make you look down upon it or despise it—but will be most useful to you in those and enable you to perform them with greater skill and activity." The speech teems with sound advice both to the rulers and the ruled.

The editors of *Lucifer* have given notice that with the next issue (first number of Volume XXI), the title will be changed to *The Theosophical Review*. The price will be remain unaltered; the form, type, and paper will be improved, and the size of the magazine enlarged to ninety-six pages.

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The *Vrattasara*—a weekly paper published at Wai in the Satara District has, we are glad to announce, undertaken the translations of various Theosophical tracts into Marathi. The translations of *Perils of the Indian Youth Karma*, &c., have already appeared in its columns. Translations of other important papers are expected to follow. It is gratifying to see that Theosophy is penetrating its benign influence into the very heart of Hindu Conservatism. Will not some of the Editors of other Hindu papers imitate the example of *Vrattasara* and thus earn the gratitude of their coreligionists and place within their reach the priceless treasures of Theosophy.

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We are glad to notice that an English Translation of *Jivanmukti-Viveka* or the Path of Liberation in this Life by Swami Sri Vidyananya Saraswati otherwise known as Sayanacharya has just been published by our worthy brother Tookaram Tatya. We have kept over the review of this book for our next number. Price of the book is Re. 1-8-0.

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In the preface to Babu S. K. Ghose's new book "Lord Gauranga or Salvation for All," which is given in extenso in the Dacca Gazette of the 23rd ultimo, the author in support of his statement that the advent of an Avatara is a law of nature, quotes the Sloka from the Gitâ on this point and says that the

preachers whether they have preached in Europe, Arabia or India, agree in the main as to the fatherhood of God, the brotherhood of man, the existence of a future state and the high destiny of mankind. He deplores that foolish people quarrel over the prophets of their respective faiths, each praising his own and belittling all others. His exhortation to such people is worth jotting down: Let us not, he says, quarrel over our respective prophets and needlessly bring discord in where there ought to be only harmony. May we realize that we are all brethren, sons of the same father and that we are all destined to live in peace and harmony with one another and forbear from quarrelling over transient, and therefore worthless possessions.

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A correspondent of the *Thinker*, in his communication on "Maya,—how to escape from it" states that "Maya or illusion will not overtake us, if we act as we should, and as we are enjoined to act. It is not by simply by wishing that you will be rid of the effects of illusion. It is by right action, clear knowledge, absence of the three great enemies avarice, passion, and anger, who are as it were the three gate-keepers of hell, that we can raise ourselves above the almost unconquerable Maya.

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During last month Bro. Kurlawalla delivered a lecture in English on the "Ramifications of Karma." Bro. Richardson delivered two on "The Confirmations of Theosophy by Modern Science." Bro. Sutcliffe delivered one on the "Mysteries of Gravitation." The brilliant series of Gujarati lectures on the prohibition of flesh-eating by Zoroaster was brought to a close during the month. Two other lectures were delivered in Gujarati, one by a Parsee sympathiser—a promising young man of a well known Parsee family—on Annie Besant's lecture on Zoroastrianism with his own comments and elucidations thereon, and one was delivered by Bro. Keshavlal Dvivedi on "Moksha" or Liberation of the Soul.

REVIEWS.

We are glad to announce the publication of a Gujarati Theosophical work from the pen of our esteemed brother Dhunjibhai Pestonji Kotval, B.A., LL.B., of Karachi, entitled "*Zoroastrian Religion and Theosophy*" which is the first book of its kind in that vernacular. It is especially designed to awaken among the intelligent classes of the Parsee community an interest in the study of Theosophy and to prove to them its usefulness in unravelling many of the mysterious and occult passages of their scriptures, passages which were standing puzzles to their own Avestaic Scholars who have been hitherto content with a servile imitation of the work done by European Savants in the field of Avesta literature. The book is divided into seven chapters the first of which contains a resumé of Col. Olcott's famous lecture on the "Spirit of the Zoroas-

trian Religion " delivered by him before a large and influential gathering of the Parsees in the Town Hall of Bombay in February 1882, and the interesting and learned answers given by H. P. B. to the questions put by a well known Parsee in connection with that lecture. In the second chapter are quoted various passages from the *Secret Doctrine* bearing on the Zoroastrian religion and throwing light on its obscurer and occult side. The third chapter deals with miscellaneous Theosophical subjects, such as Homa or Soma; Gokard tree, heaven and hell, septenary scale, elementals and elementaries, of which analogies are to be found in Theosophy. The fourth chapter is devoted to an able translation of Mrs. Besant's well known lecture on Zoroastrianism which was one of the series of lectures on "*Four Great Religions*" delivered by her at the Adyar convention of 1896. The fifth chapter treats of ancient Persian Schools of Theosophy, Persian Mahatmas, reincarnation, purport of certain occult Persian treatises, ceremonies after death &c. Various misconceptions regarding Theosophy are cleared up in the sixth chapter, and the concluding one is devoted to a criticism of the faulty methods of translation of the Avesta followed by the Avestaic scholars, and to pointing out the way for remedying this defect. We strongly recommend the book to all our Parsee brethren who are bound to support such an effort in the cause of their sublime religion. The book is handsomely bound in cloth and looking to its neat printing and get up, its price, Rupee one, is extremely moderate. It can be had of D. Ardeshir and Co., Booksellers and Publishers, Dhobitalao, Bombay.

Theosophical Periodicals.

CONTENTS.

THEOSOPHIST, *September*—Old Diary Leaves; Brahminism and the future of Brahmins; Theosophy and Theology; Symbolology of Astrology; Annie Besant on Capital Punishment; Modern Prophecies; Theosophic Ideas and Ideals; The Alexandrian Library; Dhritirashtra, &c. &c.

LUCIFER, *August*—Among the Gnostics of the first two centuries (continued); The Cadet's Story (C. W. Leadbeater); The Desire for Psychic Experiences; Eckhartshausen's Catechism (concluded); A Singular Dream; Reality in Theosophy; The Confessions of Trithemius &c. &c.

MERCURY, *August*—A Theosophist's Description of Heaven; Confirmations of Theosophy by Science, Theosophical Work; India and the Closing Cycle; Proceedings of Annual Convention, American Section, T. S. The Forum Department; T. S. Echoes.

THEOSOPHY IN AUSTRALIA, *August*—Outlook; the Vestures of the Soul; Ecstasia, or Spiritual Illumination; Questions and Answers &c.

THEOSOPHY, *August*—A Conscious Universe; The Three Objects of the Theosophical Society; Buddha's Renunciation; A Modern Mystic; Ambition; The Alkahest, &c., &c.

THEOSOPHICAL FAMINE FUND.

The following is a Statement of the Donations collected by the Theosophical Famine Sub-Committee of Bombay and remitted to the Central Theosophical Famine Relief Committee of Benares, etc. from November 1896 to July 31st 1897, through our Bro. Tookaram Tatya.

Cash Amount Collected.

						Rs.	a.	p.
From	Tookaram Tatya Esq.	...	...	...	...	1000	0	0
,,	Dharamsey Morarjee, Esq....	...	...	...	...	500	0	0
,,	Pranjivandas Oodhowjee, Esq.	...	...	...	...	500	0	0
,,	Govardhandas Khatao, Esq.	...	...	...	...	500	0	0
,,	D. Gostling, Esq.	...	...	...	...	500	0	0
,,	Hari Shitaram Dikshit Esq.	...	...	...	...	100	0	0
,,	Other Members of the Bombay Branch, T. S.	...	...	...	...	618	0	0

Total Donations Rs. 3718 0 0

Cash Remitted to the C. T. F. Relief Committee, Benares, etc.

						Rs.	a.	p.
December	11th, 1896, C. T. F. R. Committee, Benares...	...	...	...	...	1000	0	0
,,	16th, ,, Do. Do.	...	...	...	...	1000	0	0
January	21st, 1897, Fund for the Relief of the Destitute by Dr. Pollen.	...	...	...	...	20	0	0
,,	26th, 1897, C. F. R. C. Benares	...	...	...	...	750	0	0
February	22nd, ,, Gangabai S. Talpade for support of the destitute	...	...	...	...	10	0	0
,,	27th, 1897, Hindu Plague Hospital Bombay	...	...	...	...	100	0	0
March	11th, ,, Karachi Leper Assylum	...	...	...	...	100	0	0
,,	26th, ,, Jabalpur Orphanage	...	...	...	...	100	0	0
June	5th, ,, Deccan Sabha for Seed supply to destitute cultivators.	...	...	...	...	250	0	0
July	21st, 1897, C. T. F. R. C. Benares	...	...	...	...	386	14	0
	...	...	...	...	...	1	2	0

Total Rs. 3718 0 0

The following is a statement of Donations received and disbursed by Bro: Tookaram Tatya, on behalf of the Bombay Branch, T. S. in aid of the Pandharpur Orphanage and other similar Institutions.

Donations Received.

						Rs.
February 10th, 1897,				By Cash received from Govardhandas Khatao, Esq...	100	
"	25	"	"	Do. Damodar Govardhandas, Esq.	50	
"		"	"	Do. Pestonji D. Khan, Esq. ...	25	
"		"	"	Do. Balawantraï P. Oza, Esq. ...	325	
May	20	"	"	Do. Bhavanagar F. T. S....	275	
"	26	"	"	Do. Do. ...	50	
June	9	"	"	Do. Govardhandas Khatao, Esq.	150	
"	10	"	"	Do. Jeewandas Dharamsi, Esq....	100	
"		"	"	Do. Vassanjee Khimji, Esq. ...	100	
"	16	"	"	Do. Vassanjee Munji, Esq. ...	100	
"		"	"	Do. Lakmidas Khimji, Esq. ...	100	
"		"	"	Do. Jairam Godhoo, Esq. ...	80	
"	17	"	"	Do. Balawantraï P. Oza., Esq. ...	150	
"	20	"	"	Do. Bhavanagar. ...	25	
July	9	"	"	Do. Do. ...	25	
						<hr/>
Total Donations Rs.						1655
						<hr/>

Amounts Remitted.

						Rs.
May 26th, 1897		In Cash to the Sec. Pandharpur Orphanage	...	...	600	
"	"	Do. Do. Jabalpur Orphanage	...	...	275	
July 11	"	Do. Do. Do. Do.	...	...	500	
"	"	Do. Mrs. Higgins, Colombo Do.	...	...	50	
"	"	Do. Sec. Pandharpur Orphanage	...	...	200	
"	"	Do. Col. Olcott's Pariha School, Madras	...	...	30	
						<hr/>
Total Rs.						1655
						<hr/>